A U M

An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the earned; these bring enjoyment but not freedom. —Crest-Jewel of Wisdom.

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WHAT IS THE MIND?

MIND is at one and the same time a power, a principle, a faculty, and its fruits. As a power it is omnipresent, for it is the active force behind all manifestations. As a principle it is the basis of ll creation, preservation, destruction or regeneration. As faculty, Mind s acquired by each being through experience, and in this sense is an evolution. In a practical sense, Mind represents the character and endencies so far evolved by any being, his capacity to give and receive mpressions, that is, to act, internally or externally. His present Mind s the fruit of all past Karma; is the faculty by means of which he nakes and stores up further Karma; is the subjective or invisible and causal aspect of Karma; *is* Karma itself as the energic power inherent n every being as well as in all Nature.

Mind presents five great aspects: Thought, Will, Feeling, Memory, imagination. Their presence and unity in any being constitute his onsciousness or Intelligence. In Man, these characteristics are perceived as distinct from the objects toward which they are directed, or y which they are incited to action. This reflective perception is self-onsciousness. Beings below man in the scale of evolution cannot eflect before acting because they are as yet unable to distinguish Mind rom Object, and hence are completely identified with the sensation or haracteristic quality aroused by the succession of objects contacted. This is the involuntary, irrational, automatic, instinctual, or impulsive ction of Mind. But in Man the reflective use of the Mind is actual hough as yet far from complete. Every man is able to reflect and to hoose before committing himself to any action—to see consequences *efore* setting up causes. To achieve this is to be Self-governed in espect of both Mind and Matter; is to become Divine without ceasing o be Human, as Man has already become humanly self-conscious vithout ceasing to be sub-conscious of all below the human. This is o live in Spirit in the midst of the worlds of matter, of sensation, and f mind, and is the condition of the perfected Man, the Master of Visdom.

"WORLD UNITY"

THEOSOPHISTS may well regard with sympathy, because with understanding, the wide-spread spirit of inquiry and of tolerance stirring in many of the foremost minds of the generation. Without inquiry there can be no dissipation of sanctified errors, and hence neither true tolerance nor real progress. Without tolerance there can be no true inquiry, and hence no lasting amelioration of the conditions of mankind.

Being themselves human and therefore bearing the burden of race karma in the limitations of the race mind, Theosophists are all too apt to relax in their spirit of inquiry because they have found that which satisfies alike their reason and their moral nature. This is to fall victim to the *Satva* Quality of the *Bhagavad-Gita*. Breathing a purer air, they are content with mere respiration, and thus sleep, contented because *they* are no more troubled. This is to make Theosophy a religion or a philosophy of life only. True spirituality is above all things Inspiration—the inspiration to work for the higher life, not simply to enjoy it. And being human, those Theosophists who feel the breath of inspiration stirring them to study and work are apt in avoiding Satva to succumb to *Rajas*, the quality of unwise or intemperate zeal. Because they have found inspiration in Theosophy they propose to pump it into others under pressure and thus, all unaware, become intolerant. The virtue of Satva and the energy of Rajas are both comprehended in the expression Good-will. Where good-will exists, there will be found unity, study, and work. On this subject H. P. B. spoke simply but with true inspiration in her first Message to American Theosophists:

> "Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also—he who preaches the gospel of good-will, teaches Theosophy."

Can any of us doubt that if Theosophists at large had generally heeded the profound practical Occultism of these brief admonitions, many unconscious Theosophists would have been attracted naturally to the Wisdom-Religion, instead of being repelled by the extravagances and follies of professed Theosophists? The result of the failure to apply to themselves the teachings of H. P. B. and her Masters has

been witnessed in the blind wanderings of great numbers of Theosophists, the corruption of a pure teaching, and—saddest of all—leaving in large part to the *unconscious* Theosophists of the generation the great work of the Theosophical Movement. Everywhere, in all the sects of religion and in all the schools of Science, there are these unconscious co-workers with Nature for good, but they are scattered soldiers where there should be an Army of the Voice of Good-Will based on true philosophy as well as on right ethics—the only foundation for enduring evolution.

Fortunate indeed it is that in the providence of Karma H. P. B. did not merely incarnate in a body of the race—but in the race-mind as well. Fortunate indeed that she came, not to a chosen few, but to all mankind. So her Great Ideas are beginning to germinate in the mind of the race even though the seed sowed among Theosophists to be consciously propagated by them has, for the most part, fallen on stony ground.

In THEOSOPHY for January, 1922, was published an article on "Religions of the Future," in which some considerations were advanced on the subject of the prevalence to come. Since that time, like Fuller's earth in unclean liquids, the slow spread and pervading influence of the Movement, from above downwards, has tended more and more to purify religious thought of superstition and sectarianism; scientific speculation of materialism and moral irresponsibility; political, commercial, and social life of their vanities, greeds, and rivalries; the economic structure of the civilization from its subordination of the rights of man to the rights of possession. Race, creed, caste, and color still exist, for these are part of "the world's eternal ways," Karmic insignia and stigmata, but are less considered as the marks of Cain. The Moloch of exclusiveness is less exclusively worshipped, is fed with fewer sacrifices. If a common ground of human brotherhood is not yet heavy with harvest it is none the less being created by the disintegration and pulverization of the granite ideas of ages, and in this work the unconscious Theosophists of every land are foremost.

In the article referred to, some mention was made of the Baha'i teachings and movement. This had its origin, historically, near the middle of the nineteenth century in Asia Minor, and parallels in many ways the more or less mythological records of the origin of Christianity. This is the land of Judaism and Mohammedanism as well as Christianity. Who knows from what Occult Well have been drawn the Waters of all three? Christians have never thought, any more than the philosophical but un-Christian German exegetists have thought, to trace any connection between the Catharists and Waldensees of the European middle ages, the Nazarenes of the time of Jesus, the Moham-

medan Sufis, and the still existing mysterious Druzes. Yet they all possessed and possess an identical foundational belief, so far as may be judged from what is accessible. Within each there is unanimous record of some kind of a secret or occult thread of teachers and teachings. All have been subject to endless persecutions by vested and popular authorities, religious and secular; all have inculcated a personal and collective purity of conduct, a devotion to duty, that put to shame in both precept and practice the orthodox of both Mohammedanism and Christianity as well as Judaism. Followers of the Bab, so far as public disclosures go, do not seem to be inclined to search out the possible hidden springs behind the known revealers and their revelations. But Theosophists, able to apply certain articles of H. P. B.'s, as well as certain statements made by the *Mahatmas* in the Sinnett correspondence, should be able to see the work of the Theosophical Movement in the gospel of good-will preached by the followers of the Bab, and exemplified in the lives of his devoted adherents and successors. That life and that work, rather than any specific teachings, have moved multitudes of Western disciples of Bahaism, and inspired them to sustained endeavors toward living a higher life themselves, and to revive the moral nature of mankind. Bahaism is distinguished, more, is unique to-day among all movements, in its ability to inspire a simple, a child-like faith in the supremacy of the Good—and this as well among the sophisticated and jaded minds of the West as among the untutored and parched minds of the Asian desert. Who knows what may come of this, seen the admonition of Jesus: Ye must become as little children; or the injunction in the "Voice of the Silence:" The pupil must regain the child-state he has lost.

"Baha'U'LLah and the New Era" is the title of a recent book on this faith, written sympathetically and trustingly, but with a candor and trustworthiness that is a noble reflex of Bahaism itself. Specifically, the book is devoted, aside from its historic incidence, to the relation of the Baha'i faith to Christianity, Islam, Judaism, in particular, and to religion and religions generally—with some attempt to lien it with Western enquiry and experience, scientific and personal—as all experience is, in the last resort. The author, Mr. J. E. Esslemont, writes that he first became acquainted with these teachings in 1914, and subsequently spent some time with 'Abdu'l-Bah'a, who approved of his effort and corrected some portions of it. The entire manuscript was revised and approved by the National Baha'i Assembly of England. Originally published in Britain, Mr. Esslemont's book has been re-issued in the United States by the Baha'i Publishing Committee of New York.

Deeply as Theosophists must sympathize with the spirit of the book and with the Baha'i movement itself, they will of necessity be keenly cognisant of the inherent limitations of any religious movement, however pure. Bahaism is primarily a Faith, not a Teaching. It is the latter only as it points the way by which those who have lost faith in the Good may regain it—no small thing. It is essentially a healing prescription for sick souls, as all systems of faith must necessarily be. We cannot find, in all the numerous quotations with which the book is supplied, that it is any real sense *educational.* That it will cleanse, purify, energize the moral nature, can well be believed. It is psycho-spiritual where Christian Science, for example, is psycho-physical, but in it, as in all religion, pure or impure, the *psychic* predominates. It is the pure *Bhakti* which is the true origin of religions, not the "Wisdom from on High." Devotion to a Teacher, as apart from his Teaching, has ever characterized the truly religious mind, for humanity in the most part, like children, learns from example rather than from precept. It is so much easier to believe than to know, to follow an example rather than to set one, to be healed oneself, rather than become a Disciple of the healing Wisdom, that religions, despite their limitation and their danger, will doubtless for ages sway the mass mind. Yet out of devotion to the Psychic principle as if it were the whole, or were truly spiritual, come all the devils of mankind as well as its gods, its sects and dogmas as well as its religions and unrelated virtuous precepts. But always there is the chance that the sick man healed, the sinner momently lifted out of his sins, the hungry fed, even with the loaves and fishes multiplied by some Master or his Disciple, one and another may reflect and seek education as well as devotion—and then the unconscious Theosophists may become the conscious ones.

Bahaism has not been free from the bane of schism and sectarianism, and in this respect, and for the same underlying causation, it has duplicated the history of the Parent Theosophical society, though not as yet to the same extent. It can scarcely be doubted that, pure and unitary as is the present status of the Baha'i movement, it will, if it spreads and multiplies extensively, itself multiply new sects. Such tendency to disintegration is inherent in religion of any kind, no matter how pure in its inception, precisely because it proceeds from the Psychic and not from the Spiritual element in man. Behind all religions lie the ideas of prayer, of special providence, of divine powers exercised for human or worldly benefit, therefore of *outside* interference with the order of nature, with the reign of Law, the sequence of cause and effect —in short, of a Personal god or gods, of miracle, and salvation for the "true *believer.*" Over against this fundamental and inherent characteristic of the Psychic principle, Buddha, Jesus, and every other great

"Savior" taught, as H. P. Blavatsky taught, that true Spirituality is *knowledge* of Nature's inmost Essence, the mode of its action or manifestation, and the results which must flow from the wise as well as the ignorant use of that Essence in one's own being. The tolerance of ignorance—that ignorance which does not truly discriminate as to the Principles in nature and in man—soon becomes mere Quietism or else becomes *in*tolerance of those who gain a different "inspiration" or "revelation;" and then the erst-while co-worker with Nature becomes a co-worker against nature. Every religion, and every sect, sooner or later is faced with the necessity either to compromise with or to fight against its competitors for faith and favor. A sect or a religion is a body of people—not a body of knowledge. It is held together by the adhesive power of a common interest—and that interest is, in fact, self-preservation and self-benefit. It contains within itself, as the human body contains within itself, the elements of dissolution and reproduction. But the "Wisdom from on high" of St. James, is the Wisdom-Religion of Paul, of Christ, of Buddha, of H. P. B., of every Adept and Master of Wisdom of all time. It is impossible to imagine differences among those who *know*. It is impossible to imagine "world unity" among those who do *not* know, but who only believe and aspire.

The Psychic principle is the principle of Devotion—that is its Spiritual aspect. Out of this Energic principle comes all the good, and also all the evil, produced by mankind. Shall it be devotion to some god, some faith, some power or powers, some benefit here or hereafter for the believer—or shall it be devotion to Knowledge, to Wisdom, sought and used for universal progress and amelioration? That is the great Question of the ages, and the Christs and Saviors and Masters of all time have invariably answered it in terms the exact antithesis of any and every religion, as their answer is equally the antithesis of modern Science, so-called. Religion, every religion, inculcates devotion: every Science and every Scientist, as every Statesman and every leader of men with a system or a slogan, inculcate devotion, equally with the Masters of Wisdom. *To what end?*

Surely H. P. B. and her Masters taught devotion, and exemplified it; preached tolerance, and practiced it—but in a sense as far removed from either religion or science as Spirit is far removed from Matter. They knew the battleground is neither in spirit nor matter, but in this very Psychic principle which partakes of the nature of both and is the "connecting bond" between them. She taught revealers and believers in them to question the foundations of their own faith in the light of *universal* Principles and *universal* Brotherhood—and gave them the wherewithal of both, which, added to their own Devotion, might bring

them to Spiritual Knowledge. Only the purest or the worst devotees of the Psychic principle could by any possibility profit from her teachings—because these are the *genuine* practitioners of Devotion, and so might be induced to seek "Wisdom itself, the Object of wisdom, and That which is to be obtained by wisdom."

That some, at least, of the representative followers of Bahaism are seeking, not so much Wisdom, as to prepare the soil of the Race-Mind for wisdom, is shown in still other ways than the book mentioned. Thus, there has been established a "World Unity Foundation," amongst whose Trustees besides Mr. John Herman Randall and Mr. Horace Holley, we note the name of Mr. Alfred W. Martin of the Ethical Culture Society, and in the Honorary Committee Dr. S. Parkes Cadman, Prof. David Starr Jordan, Dr. Harry Emerson Fosdick, John Dewey, and others of influence. An "Institute of World Unity" will hold this year its second seasonal session in which professors from Smith College, Harvard and Cornell Universities, will lecture. "World Unity Publishing Corporation" has established the magazine *World Unity* with a distinguished list of contributors. All this is typical of Devotion, of devotion turned in the direction of higher aims, of more nearly universal objects, and with less admixture of personal aspiration, than is possible within the limitations of any sect or faith. By so much will it make for benefit to the Theosophical Movement; by so much will it turn unconscious Theosophists in the direction of the Wisdom-Religion.

Salutary Criticism

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters. If every clear stream of independent thought, which runs through the field of life outside the old grooves traced by Public Opinion, had to be arrested and to come to a standstill, the results would prove very sad. The streams would no longer feed the common pond called Society, and its waters would become still more stagnant than they are. Result: it is the most orthodox "authorities" of the social pond who would be the first to get sucked down still deeper into its ooze and slime.—*H. P. B.*

BASES OF KARMA

THE picture of Karmic action stands in most minds as a neat tabulation of deserts inscribed to the record of each individual by some consciousness or consciousnesses; records which are the mandate of return action inflicted according to ideas of human justice. Until this wholly false conception is erased from the mind, there cannot be even an elementary understanding of the general operation of that Law which is no law; far less any practical working knowledge of its devious, infinitely complex, infinitely delicate ramifications, physical, mental, moral, and spiritual.

The Universe in its essence is Motion—but eternal, absolutely harmonious motion, which, as any philosophical mind must understand, is identical with non-action; for all action is defined by resistance and friction. Wherever in the Universe consciousness of self arises, Karma is at once evident, because distinctive action—of which self-consciousness is a form—is the very nature of being-hood.

To use an old material analogy: Let a stone be dropped into a placid pool. At once equilibrium is disturbed; a spout of water leaps up and drops back through the same center—quick and violent Karma. Outward-running wave-circles are engendered, striking the banks and ever returning upon the center of disturbance, representing in the life of a man, the returns of future years. But each wave that reaches the shore, jars in ever so slight a degree the sands and rocks; the whole surface of the earth quivers and reverberates, even though the pebble dropped be but a grain of sand. Far more: the tremors leave the earth's surface and affect the farthest stars; in measure infinitely slight, but yet—they are affected. And this is the Karma of future lives, of future Manvantaras, future Days of Brahma. Why? Just nothing in the world but the exquisitely simple tendency of nature to seek a level and hold it.

Conceive that the material Universe is a sphere of infinite radius; then each vibration of our figurative speech, reaching the limits beyond the farthest stars, must return upon its center; return again and again until that center has absorbed the last tremor and the All is at rest again.

There is no Egoic Karma other than mental. What is the rack and stake to a dead man? What is subtle irony and insult to a clod-hopper? For these, such wrongs cannot exist. The only karma-generating action which any being can perform, is that which affects, now or later, the consciousness of others; the only return he can get, is that of the impression made on the feelings of others. For a man to

receive by physical accident the identical physical wrong inflicted upon another in some past life, he must now have an identical relationship between mind and body. For him to receive an identical mental wrong, he must have the same relationship between perception and sensitiveness. Thus of all futile folly known, the worst is to judge the Karma of another by externals. Some men can suffer more in ten seconds than others in years; and a word which is forgotten in an hour by one man, will be to another a lash and scar that will burn ever anew for many a year.

Man can neither suffer from any action other than his own, nor inflict undeserved suffering upon another. Yet we are admonished to be "our brother's keeper" unto the bitter end; to sacrifice our very souls if need be, that others may know how to save themselves. Grimly paradoxical as it seems, it nevertheless could not be otherwise. For all the universe, animate and inanimate, is Beinghood, action. All being thus active life, everything is acted upon as well as acting. No action can take place except upon other lives; no action can be returned except through other lives, and yet no action can finally be absorbed and annihilated except at the center which gave it birth.

Every act is an act of the manifest Universe as a whole, as well as of the individual who set it afoot. But to each different component the act has a different appearance, a different bearing, a different influence for the future, according to the past. An orator speaks a word to the multitude—a simple act. To one listener it opens the doors of some life-long mystery and sends him forth upon a new course through a world all fresh. The man sitting beside him may find in it only drowsiness and boredom. In the same row there may be one who hastily jots down the striking phrase as wherewithal to bait his hook for foolish fish.

It is through the action of thought and feeling, that all ties are formed; and vital connections can be made through one principle or another, with those whose characters are as a whole very unlike; yet they are ties which must be worked out. We permit ourselves for the most part to be creatures of environment, and allow our acts and thoughts to be conditioned or created by those about; yet the possibilities being the product of æons of evolution, are infinite. Thus we may wallow in the mire with congenial companions in one life; then a more favorable aspect of past Karma coming due, find ourselves "pure and fortunate" in another—only perchance to fall unaware into some astonishing entanglement with a seemingly lower nature which has overtaken us and demanded recognition and fellowship.

Emotion directed toward any object forms a tie; a hidden yearning to benefit or destroy, which *must* out in due course of time—unless

recognized and counteracted. The personal self is blind to the past; and so when two having a bond meet, they feel the pull but know not whether it is of buried hate or forgotten love.

Drawn together, but without conscious memory, two men will act according to their natures. The thief and good man meeting, the one will attempt theft, the other fellowship or beneficence, and both create further undesirable ties for the future. When an old relationship is renewed without memory and without knowledge of the acting laws, it is only indirectly and without intention that good will result to either or both. Contacts made by one honestly on the Path will usually result in clearing off scores because he will apply Theosophical principles to all his relationships as a matter of course, and cannot go far wrong in the majority of his attempts. One who has developed intuition recognizes in some degree the real nature of the tie and acts accordingly. The adept knows the whole of it, and each encounter results in advance for both, though if judged by externals it may not seem so.

Traits can only be awakened by encounter with persons or circumstances with which their original development was associated. A man may be a monster or a saint inwardly, but if it is his karma in that particular life not to encounter the relationships having to do with the formation of that phase of himself, it will not manifest. Thus no man can know himself until he has made all manner of human contacts, or has developed memory of the past. And at each turn there will be new surprises. In company with some he will be astounded at his capacity for unselfishness and high understanding; with others aghast at the opposite. Many a self-controlled, firm man has been temporarily laid in ruins by the impulses to indiscretion which he has felt rise within at the mere contact with some individuals, while many criminals become heroes in the right company.

As equal-mindedness is obtained by self-knowledge and self-discipline, and by study of the hearts of men, affinities cease to rule; or, the aspirant learns to make use of his high affinities, while paying off his debts to the lower and expunging from his nature that which held him thereto. He thus becomes the chooser of his own actions.

PUT TO THE PROOF

MEN are so constantly engaged in the search for the truth in regard to this, that, or the other subject in which they are interested that few ever take thought as to the nature of Truth itself. So, all of us are conditioned in various ways: by "circumstances over which we have no control," and by circumstances over which we do have at least a measure of control. Each man finds out for himself, as he makes efforts, that these two apparently irreconcilable factors are not fixed and unvarying agencies. Progress in every sense is the continual augmentation possible to each man in his control over the other factors of existence besides himself. Every time we speak of the body or of matter, of force or energy, of mind or will, we are in fact speaking of the two other elements of Life besides *our* Self.

The Theosophist is a man who has taken thought sufficient to know for himself that it is not merely the passive truth that we are conditioned by circumstances external and internal which is to be considered, but that it is at least equally the truth that we can ourselves condition these very "circumstances": that we can take such an attitude in regard to them that steadily our power over them increases and, by consequence, that the true power of variance is in ourselves and not in the circumstances. "Circumstances," Mr. Judge once wrote, "are a fixed and unvarying quantity; it is we ourselves who are the variants." Instead of merely accepting his statement, as so many do with their Theosophical teachings, here and there a few "put them to the proof" in their own reaction to circumstances—and so become Occultists, even if only Neophytes in Occultism.

One who becomes a sincere Theosophist has thus recognized Truth —but with his mind only. His heart has not yet received it. What is it to "take to heart" the truths of Theosophy? What but to put them to the proof in one's own life and circumstances—to at once become a genuine Occultist? Who does this will at once begin to assimilate truth, and so his understanding of and control over circumstances will steadily increase; Theosophy will become a *living* Power in his Life, instead of merely a form of religious or scientific faith or conviction.

Not Theosophists alone, but the sincere student of Science, the sincere man of affairs, the sincerely religious man, the sincere man, in short, no matter what his environment of thought and action—all are very near to Truth. What brings them into this proximity, this *rapport* with Truth? Not their respective beliefs and opinions, but

their sincerity. And what conditions them? These very opinions and beliefs—*fixed* convictions.

Study of the facts of physical existence has brought the earnest scientist into the outer court of Truth. He knows it is but the outer court, for all his study tells him that whatever the facts may be, those unknown as well as those known, they are all under Law. So the Scientist perforce becomes an Occultist, for he at once begins to study the operation of Law, and in measure as those operations become clear to him so does his control over the "circumstances" of physical existence and nature increase. But even our greatest scientists stop short at this point. None of them studies the nature of Law. To do that would be to become a metaphysical as well as a physical scientist. It would be well, then, to bear in mind, in our adoration of the achievements of "science," that all our Science and Scientists are as ignorant in respect of the metaphysical world as the veriest babe or savage. The Scientists are all conditioned by abysmal ignorance of the nature of Mind through which alone they know even of the physical operations of Law. This ignorance is self-imposed, for it is not due to any absence of metaphysical facts, nor to denial of the reign of Law in the world mental as in the world physical, nor to the lack of appropriate instruments for scientific experiment and investigation. Why should not the same success, the same control over metaphysical "circumstances" attend the truly Scientific investigator of psychic facts and laws as is everywhere in evidence in the world of physical circumstances? Can any one be found to object to the theory or theorem?

Whatever may be the defects and failures of Religion, it is none the less certain that in one respect the genuinely religious man has made discoveries and achieved results in a field where Science has made no progress whatever. All religion in its pure sense is an entrance, a deliberate entrance, into the metaphysical world. Granted that the experimentation is crude; granted that the various religious theories are conflicting and self-contradictory—is it too much to say that they are no more crude or self-destructive than the experiments and theories of the various schools of science?

If we study the "revelations" of succeeding generations of science we shall quickly find scientists just as guilty as theologians of heralding as finalities what in sober fact are but glimpses into the arcana of nature. Science has made and is every day making just as dogmatic declarations of final "truth" as the most bigoted sectarians—and these declarations are just as rapidly upset and replaced by fresh revelations, making the same claims of being the "last word" of Truth.

What hampers the scientific student? It is his materialism—his refusal to admit the existence of any other factors in nature than those

he reckons with; his attitude of negation. Squarely faced, this attitude is a monstrous conceit, an affirmation, in effect, that he already knows so much that no one can teach him anything, because no one is wiser than he. Is not this attitude wholly unwarranted—a self-imposition as well as an imposition on all those whom he professes to teach?

What hampers the religious student? It is his superstition—his refusal to admit the presence in the metaphysical world of any other facts and factors than those he has experienced, the possibility of any truer and more enlightening explanation of his own experiences than his convictions in regard to them, whether original or adopted. Impersonally faced, is not this the identical attitude of conceit, of the assumption of superiority, of personal infallibility in the world invisible that the scientist holds in the world visible? If the Scientist really *knew* there would be no place for mere theories. If the religionist really knew, there would be no room for mere revelations. And in neither event would there be any possibility of contradictions between the theories of the one, the revelations of the other, and between both and the *known* facts. The limitations of both are self-imposed by those who hold them, and an imposition on all those who trust them and look to them for guidance.

No one questions the facts of life—the facts physical or the facts metaphysical. They are equally known to all men, and even where not known, equally capable of verification. Is this true of any theory or of any revelation? Then those who rely on them, who believe in them, who study them, for anything but what they are—mere speculations, guesses—are not only suffering from self-imposed limitations, but are preferring error to truth, dreams to reality, and so every day becoming more and more mere "creatures of circumstance" in the metaphysical universe.

The Theosophist-Occultist, therefore, is on a stage of evolution beyond both the scientist and the religionist. He is studying not so much the facts of life physical and metaphysical, not so much the operation of Law in these two fields of experience, as studying the nature of Law itself—and verifying the accuracy of his understanding by putting it to the proof in his "circumstances", whatever they are.

A NOTE ON KARMA

"Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure."

"The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life."

"Three fields of operation are used in each being by Karma: (*a*) the body and the circumstances; (*b*) the mind and intellect; (*c*) the psychic and astral planes."

"No man but a sage or true seer can judge another's Karma. . . ."

(*Aphorisms on Karma*, Nos. 2, 17, 23, 28, by William Q. Judge).

WHILE it is perfectly clear from the passages cited above, that Karma acts through the personality and environment on the permanent, re-incarnating individual; yet some write and speak as though the operation of Karma were merely through the outside environment on the impermanent personality.

The crudest form of this fallacy regards wealth, ease, luxury and the like as "good Karma"; poverty, loss, discomfort, and so on, as "bad Karma." But a little consideration should convince us that these external things are only one factor in the production of pleasure and pain. A far more important part is played by the inborn characteristics of the personality. The reactions, painful or pleasant, between a man and his environment vary with his bodily health, temperament, and degree of nervous sensitiveness. For example, two soldiers go through an identical series of hardships. One of them is scarcely affected, while his comrade comes out of the experience a nervous wreck.

An imaginative man suffers endlessly in the anticipation and retrospect of an unpleasant event which would give his unimaginative fellow merely a momentary pang in passing. Indeed, physical bravery and cowardice most often arise from the fact that the brave man cannot understand or picture the danger that lies ahead of him, while the coward does so only too vividly. Precisely the same external circumstance causes infinite suffering to the one and scarcely any to the other. In the Crimean war it was noted that wounded Turks would calmly smoke cigarettes while their limbs were being amputated—a thing very few among the most courageous western soldiers could do.

A plunge into ice cold water will kill one man and serve as a bracing stimulus to another. The years at school which so many look back upon as the happiest time in their lives, are to the oversensitive boy or

girl fraught with a concentration of misery that nothing in adult life can equal. In a word, as the old proverb puts it, "One man's meat is another man's poison."

Now, while inborn characteristics, which are more or less permanent for the duration of the personality, thus play a much more important part in the operation of Karma than the mere physical environment, a third and still more vital factor in the problem must not be forgotten, namely, the deliberate, conscious attitude of the real man towards his Karmic limitations, whether these be embodied in his personality or in his surroundings. Karma is not inexorable *fate*. We can transcend its sphere of operation, can triumph in spite of it; for greater than environment, greater than heredity, greater than inborn character is the Will of the real man in each one of us. To quote Mr. Judge once more:

> "Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted."—(*Aphorism 27*).

From A Student's Notebook

Five hundred men marched up to the top of the hill, and looked over. One view met their eyes? No—five hundred views! This is why the genuine Teacher speaks first to the heart, and *then* to the head. The heart is the Man himself, the same Man in all. The head is whatever environment (Karma) has made it.

Five hundred men marched back down the hill again, into the valley. All had been up, looked and returned. One experience for all; one common growth? No—five hundred experiences, five hundred growths! This is why the genuine Teacher first speaks about the journey itself, and *then* of the incidentals thereto.

Five hundred men settled down to rest, against another march tomorrow. All slipped away to sleep at the same moment? No, at five hundred moments! This is why the genuine Teacher speaks of rest itself, and *then* of the modes of its attainment.

PUZZLES OF INQUIRERS

A TYPE of inquirer somewhat difficult to deal with is he who demands immediate "proof" of any statement new to him. When, for example, he hears for the first time that the teachings give the age of man, as he is now formed, as eighteen million years, he will ask, "But how do you know that?" Few of that type seem to realize that the students gathered into any group represent pupils in various grades at school. When a spiritualist, visiting a theosophical assembly for the first time, inquires as to the difference between the spiritualistic beliefs and the theosophical teachings, little more than hints and outlines can be given him, and an attempt to force understanding upon him places the theosophist in the position of one who "doth protest too much"—without having laid down sufficient premises for his protestations.

How can such a questioner be made to understand, when he knows nothing of the fundamentals, man's seven principles, the laws of karma, reincarnation and cycles? And how, having these, can he know unless they have been tried and tested?

The theosophical teachings are subject to proof, but not as isolated items, nor can they be proved by one individual to another. Nor can the inquirer "accept this because it is reasonable but reject that because it seems unproven," and expect to work out the outline of a truly synthetic philosophy.

There is no short cut to knowledge, theosophical or otherwise. Inquirers of the type mentioned might be reminded that their own education did not *begin* with a university course.

For an understanding of the theosophical philosophy a theosophical *education* is necessary. As such knowledge does not depend upon intellectual effort alone the student who works conscientiously through the grades—and carries his teachings away from the schoolroom into daily life—will learn something of the use and application of Intuition, which will prove the teachings for him. "But," objects the proof-demanding inquirer, "that sounds like blind belief again." So does the result of the algebraic formula seen by the kindergarten pupil on the eighth grade blackboard—but the eighth grade pupils *know*. They know because they have learned the rules and proved their teachings experimentally—not because their teacher showed them that he could prove them.

The teachings of Theosophy are not as simple as the simple and unreflecting would demand, since they include the whole of the phe-

nomena of Life. But the fact that they constitute a science is evidenced by the existence of the philosophy.

When this is realized by the inquirer he will say, "Why, there is more to this than I had thought!" and start to work forthwith; one not yet ready will probably say, "It's too deep for me," and drift away.

Lowell has expressed the idea as follows:

> "A man does not receive the statements that 'two and two make four' and that 'the pure in heart shall see God' on the same terms. The one can be proved to him with four grains of corn; he can never arrive at the belief in the other until he realizes it in the intimate persuasion of his whole being."

In presenting the theosophical teachings to an inquirer an apt comparison is often of greater usefulness than a detailed explanation. It is difficult to make the questioner understand any given point without explaining the connecting facts which lead up to it. In such case a carefully chosen analogy will often give a hint and demonstrate the plausibility of the item, encouraging the seeker to perform the necessary research work to establish the facts. As an instance:

Many inquirers are surprised to learn that while the theosophical teachings deny the possibility of communication with spirits, they admit the fact of some of the "spiritualistic" phenomena. "What is it that communicates and produces these phenomena, if not spirits?" is the usual question. Not hoping to make the matter clear without explaining Karma, reincarnation, the seven principles and other matters, the student might use, by way of analogy, the phonographic record. A singer makes a record of his voice, thus depositing a part of his thoughts and actions for future reference. The singer passes on to other work and has no control over the future use of the record. When it is desired to reproduce the song, a "medium" is provided in the phonograph and the singer appears to sing again. Those familiar with his voice may recognize and identify it. Certainly no one familiar with the recording process will say that the "spirit" of the singer is performing, especially if the singer is still living. The record is something the singer has made, left behind and perhaps forgotten. It is revitalized by conditions furnished by the "medium" phonograph.

So with that which appears to communicate at séances. It is something the departed individual has made, cast off and forgotten; having no volition of its own, it is dependent upon the conditions furnished by the medium for expression, but is no more the spirit of the Ego who has left the flesh than is the phonographic record that of the singer.

The analogy is not perfect—few are—as it does not cover the share of the elementals in the production of phenomena; but its purpose has

been served if it makes the possibility of the statements clear to the inquirer who, if he is to be convinced, must convince himself by independent efforts.

In the scriptures of various religions parables and other figurative expressions are made use of for the benefit of those who are able to grasp truths more readily by such expositions. This method has its advantages, but one of its dangers is that figurative expressions may be taken literally. It has been said of the Christian Bible that it contains history, poetry, science and fiction, but who among its students has learned to read its history as history, its poetry as poetry and its science as science?

A comparison is valuable, not as a clear explanation of what it is intended to represent but as an aid to the recognition of the natural laws whose operation is the same wherever manifested. To make this clearer—by another analogy—it might be stated that under the hood of an automobile, in the machine rooms of a factory, in a glass of water, an egg, a weed, a feather or a lump of coal may be seen the operation or effects of the same laws that govern the activities of the orbs of the solar system: "As above, so below."

As the student in search of material to present to inquirers finds the answers to many problems that have puzzled him, he realizes the need of stressing the value of independent investigation on the part of the questioners. The intellectual perception of theosophical truths, while not the entire end and aim of theosophists, is a valuable aid, and often leads to a knowledge of the Law which makes it easier for one to conform to the operations of that Law. That much being accomplished "self induced and self devised efforts" will lead to further attainments.

Within the limits of the authentic text books of Theosophy, the teachings of the Masters recorded by H. P. Blavatsky and Wm. Q. Judge, are to be found a well-nigh perfect outline of a complete philosophical system, an extension and corroboration of the various details of that system, and a perfect accord between the two recorders thereof. The student who is convinced of the truth of these statements is an excellent instrument for the promulgation of the teachings.

To be placed on the defensive is sometimes the means of stimulating one to efforts that might not otherwise be undertaken. As a friendly suggestion, let each student who has resolved to fit himself to help and teach others imagine that he has made the statements in the paragraph above and has been challenged to prove their correctness. He knows, or should know, that the teachings of theosophy are not, as those of the lawyer, physician and clergyman, matters of theory, opinion or interpretation. As a concrete example of what is meant let us take any one item of doctrine, apply the test, determine the

results and invite others to make the same test of any or all items of teaching.

For instance, let us turn to Page 30 of the "Ocean of Theosophy," and read there the quotation from the "Secret Doctrine" relative to the correlation between the principles and planets. Next, we have Page 75 of The "Key to Theosophy," where the same subject receives additional treatment. Turn now to the index references in the Secret Doctrine and pursue the search further. It will be found that each statement relative to the same item agrees with all other statements in the works quoted and that all are complementary to each other. This is not an isolated coincidence; the same agreement will be found wherever the two Recorders treat of the same topic. Furthermore, the subjects treated make up the composite whole of the philosophy and must fit in with each other, or the agreement between the writers is of little value. They do so fit, and this can be demonstrated by a process similar to the one outlined.

If those who have indulged in adverse criticism of Theosophy had set themselves to testing it by such processes and fairly considered the *facts* recorded by H. P. B. and W. Q. J., rather than the *claims* put forth by later writers, it is likely that such criticism would have been materially reduced. Try to fit into the picture any of the "new" teachings not given out by the original recorders. To do this it is necessary to set aside some of the original and coherent teachings.

Again, on the assumed defensive, let the student ask himself, "Wherein has Theosophy ever failed in the face of objections?" The North Pole question? The descent of the ape from man? The age of the earth and of man? When there is as much agreement among the protagonists of contrary teachings, and as much consistency in the synthesis of their systems, as there is between the exponents of theosophy and the items of their philosophy, it will be time for theosophists to doubt their Teachers—not before.

The Triad of Preparation

By the study of Theosophy we acquire Wisdom; by the practice of Theosophy we acquire Compassion; these two lead to the attainment and realization of the Bliss of the inner life. To be blissful, to be compassionate, to be discerning—these constitute the eternal triad of preparation for the life of spiritual service. In this attempt, speaks the Teaching,—"*Beware of settled security; it leads to sloth, or to presumption.*"

WESTERN OCCULTISM*

ONE may be very sure that anyone claiming Adeptship is not an Adept, and this in the very nature of things.

The question arises: how much is real, how much for effect, how much self-delusion? The imagination is the image-making power and may create a glorified image of oneself.

It must be known that there are pretenders to a knowledge of occult laws; for unfortunately no great amount of good can be given at any time, without opening the doors to an equal amount of evil. To use these powers rightly, a universal attitude must be held, and all actions based upon that universal nature. Everyone who moves along that universal line learns the operation of these laws.

We have to ask ourselves if *we* are ready to accept the responsibility which such a knowledge implies. Could we trust ourselves to have these laws imparted to us which are set in operation *just by thinking and feeling?*

One might find himself at a certain place where the very power in him would bring about brilliant results by which he would be dazzled. Then he might drift into an exercise of power simply because he possessed it, even with the idea that he would never use it except for good. But so long as there is a selfish thought or a selfish feeling, so long as a feeling of revenge, or only of irritation, can be engendered in him, he will be in danger—because the same power that works good will work injury with equal strength.

The minor laws by which phenomena are produced on this plane are a small part of occult study in its universal aspect.

We would open the door to *all* powers by a daily and hourly and and momentary living in accordance with the nature of the Self—seeing that every other being is but an aspect of the Self, and acting so that every other being will be helped on its way. For we cannot go it alone.

Every other stands as a vicarious atonement for us—an object lesson—and if we have reached a point higher than that which is ordinarily reached by men, than all the more are we constrained to duty by them.

There is no pretence of personal virtue or knowledge in handing on for the benefit of others what one perceives to be good for them. A claim, even a thought of personal virtue, is detrimental—because it is *personal.* The Egoic perceptions on this plane are limited by this very thing.

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*From the sayings of Robert Crosbie.

WHY MANIFESTATION?*

QUESTION—If our Higher Self was primarily an emanation from the Divine, why the necessity for this pilgrimage of successive incarnations? What advantage does the Ego derive from its association with the mass of matter we call our personality? If it is said that it is for the sake of gaining knowledge and experience in relation to every aspect or manifestation of the universe and on every plane of consciousness, why the necessity of such to what was divine from the beginning, and must from its very nature possess a consciousness of all existence and be in itself the source of all knowledge?

Answer—It seems to me very difficult if not impossible to answer this question. It is one of those which the great sages and teachers of the world have refused to answer, on the ground that it was profitless to attempt it when we are unable to understand much simpler matters of consciousness, and, were one able to cognize spirit, the question would not be brought forward. Hence they were accustomed to make enquirers wait until they got more interior light. It would seem as if all one could do would be to give probable reasons why no full answer can be made.

If we say that God is not the universe but is an entity apart, then, placing the spirit of man as a third separate entity, it will be seen, I should think, that for it to descend into the material universe would be a great degradation from our point of view. But it does not follow that our view is correct; we know that our knowledge of material nature is so limited that we often think that degraded which in fact is not, as is perceived by other minds more comprehensive. Even in the case supposed the spirit might of itself make up its mind to sacrifice and for its own reasons descend into matter. Similarly in life we know there are instances where pure, good, and happy persons take up with relatively degraded conditions for sacrifice or for charity combined with sacrifice. This would be a sufficient answer to the question under the assumptions made, unless we think that our individual opinion of what is and what is not the best thing to do must govern.

But I view God and Man and Universe as one whole. As an unmanifested whole I can only name it the Absolute; when it manifests it becomes what is called Spirit and Matter, still of the whole. Without such manifestation there would be nothing: it would abide in itself as what we should have to call "nothing", because then there would be neither cognizer nor cognized. Since it is evident that it has manifested, it must follow that it has done so for its own purposes, said

**The Theosophical Forum*, October, 1894.

by us to be for obtaining consciousness and experience. If so, any "descent into matter" will not be a fall nor a degradation at all, since those are relative terms altogether, and since spirit and matter acting together do so for the one purpose. Man's present state is described by man to be a fallen one, but that is because living in a world of relative things he has to use terms to describe his present state. It does not follow that he will always deal in such words. When evolution shall have carried the whole race to a point of immense progress, knowledge, and wisdom, the mind of man will see more of truth, and doubtless be well satisfied with all the work and discipline gone through, leading up to the new and better state.

I think questions of this nature arise unconsciously from a sort of dissatisfaction with present environment in the world, and evolution from a desire of personal satisfaction and betterment according to a standard made up from and in a civilization that is based on a fundamental idea of separateness. For if we think we are separate from God and his universe, then alterations of state and condition will be naturally thought of as needful, and the question will arise, "Why did we fall if we were once divine?" I do not admit that "we were once divine and have fallen"; but say that we are divine and always were, and that the falling is but apparent and due to the personal consciousness which calls that soul which is not and that not which is. We are God, and working out in various personalities and environments the great plan in view, and that plan is well known to the dweller in the body who calmly waits for all the material elements to come to a realization of their oneness with God.—*W. Q. J.*

WHAT ARE "MEN?"

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings. . . Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them.—*S. D., I, p. 224.*

SCIENCE AND THE SECRET DOCTRINE

IX

PROFESSOR Henry Fairfield Osborn now rejects the theory of the descent of man from the apes or ape forms, tree-dwelling or otherwise; man is inconceivably older than had hitherto been thought, not less than 6,000,000 years; the "Dawn Man" of the Tertiary period had surprisingly great brain power; and much of the "ape-man" speculations have been caused by scientific rejection of true discoveries, such as the Cromer, Foxhall, and Sub-Red Crag. While conceding that man and ape are "distant cousins," he believes that their separation took place in the Upper Oligocene, 16,000,000 years ago, and that man has always had his own line of ancestry. In view of the fact that the Oligocene is an age which has been interpolated between the Eocene and Miocene since H. P. Blavatsky's day, the following now assumes the form of solidifying fact—no longer mystic "revelation:"

> Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man"—the Dyhan Chohans, or the *Pitris* so-called, as shown in the first Part of this volume. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period. (*S. D.*, II, 683).

Prof. Osborn still holds to the descent of man from *some form* of animal; but what form, is now pushed back into the nebulous realms of pure speculation. Discovery of a highly developed man in the Secondary period, now that matters have gone so far, would practically force the abandonment of all "animal descent" theories, and set science speculating along lines of which it yet little dreams. The time seems almost ripe for the verification of another prophecy, whose fulfillment many may live to see:

> . . . civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization. (*S. D.*, II, 266).

Prof. Osborn's new theory is meeting with stiff opposition from Dr. William H. Gregory and others, based almost wholly upon the phenomenon of "vestigial remains." Along this line, Dr. Gregory and Dr. Milo Helman consider that human descent from ape-like forms is

proven by the evidence of similarity of the teeth.[1] But every connection of *presently used* organs is equally well explained—sometimes better—by the descent of the ape from man; and some scientists begin to speculate along that line, notably Professors Dacque and Westenhoefer.[2] Prof. Westenhoefer says that the inner organs of man show that his ancestors lived in water, and that this characteristic is lacking in the apes.

The question of the organs not now supposed to be useful in man, but of use to lower forms, is a more difficult one to resolve, from the material aspect; yet the all-sufficiency of such evidence is beginning to be questioned. Thus we find that when Dr. C. W. Stiles, of the U.S. Public Health Service, uses the little check-valves in the human veins as evidence that our ancestors once went on all fours,[3] Dr. Dudley J. Morton[4] thinks that man has walked erect since his origin.

Sir Arthur Keith[5] thinks that the appendix is not, after all, useless, but that its functions break down under the stress of civilized life. Dr. W. A. Newman Dorland, of Chicago,[6] found a man without an appendix; and at the time was in hopes that this would throw some light on its present function, in which he believes; for, says he, it would not be so persistent—more so in man than in the lower animals—unless it did have a use. Now, the appendix, like every other organ, has hidden uses, in the astral, vital, and spiritual senses; but as this is hardly possible of material demonstration in this era, we turn with interest to the speculation of Dr. Helan Jaworsky, of Paris,[7] who thinks that man does not descend from apes, but from an original life-cell of his own (precisely, with some modification of the meaning of "cell," the Theosophical doctrine). He thinks that the evolution of the different organs in man followed the lines of the animal species because that original cell held them as well; and that each organ corresponds to the whole of some particular animal type. He is well on the track of the truth, which is capaciously enough resolved by the *Secret Doctrine:*

> The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true "*Evolution*" or "*unfolding*"—a sense which cannot be said to belong to the mechanical theory of natural selection. Criticising Darwin's inference from "rudiments," an able writer remarks: "Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals*

[1] Washington *Evening Star*, Dec. 17, 1926.

[2] *United Press*, Berlin, Sept. 14, 1926; Washington *Evening Star*, Sept. 15, 1926; *San Francisco Examiner*, April 17, 1927.

[3] *Science*, March 5, 1926.

[4] Washington *Star*, April 2, 1926.

[5] *San Francisco Examiner*, Dec. 1, 1925.

[6] Washington *Evening Star*, Feb. 10, 1926.

[7] *Science and Invention*, June, 1927.

into which man degenerated, as to suppose that these parts existed in full development in the lower animals out of which man was generated?" ("Creation or Evolution?" Geo. T. Curtis, p. 76.) (*S. D.*, II, 683).

Scientific speculation of the present day reaches a culmination in the book, *Man, Myth, and Monsters*, by Prof. Dacque, paleontologist of Munich and Prof. Max Westenhoefer, director of the Pathological Museum of Berlin;[8] This book, reversing as it does the Darwinian theories, and delving deeply into metaphysics hitherto appertaining to Theosophy only, is so astonishing that we felt constrained to inquire into the *bona fides* and professional standing of these two *savants*. They are classed as solid and respected, though not particularly eminent. Their theory postulates man himself as the *original life substance*, which, never diverging from its own line and its own blood, ran the gamut of all animal forms, throwing off from time to time branches whose potencies were limited to purely animal or plant development, hence the other life-forms of the earth. Each fission, they think, freed more of man's own mental and spiritual possibilities, while the progeny thus unconsciously thrown off underwent its own evolution along lines discovered by science, and incorrectly connected with that of man.[9] The first appearance of man as a mammal was on a continent now covered by the Pacific Ocean, of which Madagascar and part of India are remnants—the Theosophic *Lemuria*. He was the first of all the mammals, and thus contemporary with the great reptiles.

Most remarkable of all is the idea that the soul of man, unable to manifest during the animal-like stage of his bodily evolution, remained simply linked to it by a species of "telepathic tie," until the brain became a full transmitter of human consciousness. They even teach a stage wherein mankind possessed an active "third eye" (the present pineal gland) and speak of its metaphysical attributes: in short, as the student will have gathered, the book is a sort of "scientific" metamorphosis of the *Secret Doctrine*, its contents ranging from a fairly clear and accurate presentation of some parts, to a rather grotesque parody on others. Nor is it likely that it was evolved without the direct or indirect aid of that volume; a probability which renders the effort of less value than had its conclusions been arrived at independently. Nevertheless, here is a practical demonstration that hard-headed men of orthodox scientific training, can, without sacrificing either fact or

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[8]See review, *San Francisco Examiner*, April 17, 1927.

[9]When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the "unity of structural plan" characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet . . . (*S. D.*, II, 683).

reason, accommodate the teachings of the *Secret Doctrine*—to say nothing of speculations even more "bizarre;" proof positive that the day when the *Secret Doctrine* may "become the text-book of science" is not so impossibly far off as some might have imagined a few years ago.

And there's the rub; so far from Theosophical labors then being ended, they will in reality only begin; purely intellectual acceptance of the mechanical and material aspects of the *Secret Doctrine* can be, as experience shows, poles apart from a living incorporation of its ethics into the fabric of life; ethics, however, to which all else in Theosophy is meant to be handmaiden only.

WHAT WOULD SCIENCE SAY!

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's *Requiem*. This was followed by a Sonata of Beethoven, etc., *ad infinitum;* its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. . . . What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.—*S. D., II. p. 348.*

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"IF we're all souls, then children are just as much souls as their fathers and mothers. Why should they have to mind?" demanded Frank Scocca.

The "gang" of five boon companions had accompanied Eric Olsen to Theosophy School that morning and were now tramping along the bank of the creek towards the swimming-hole that, though it was early autumn, was still their frequent objective on hot afternoons.

"They shouldn't," declared William Bruce. "I wouldn't stand for minding as much as you have to, Frank. Why in the world won't they let you climb trees, for instance?"

"Afraid I'll fall or tear my clothes, of course," replied Frank. "But I'd be careful. Why shouldn't *I* decide whether to do it or not?"

"For one thing, old man," contributed Ned Douglas, "they're the ones that would have to mend your clothes or buy you a new suit, or maybe pay the doctor for patching you up. It seems to me it's all right for our fathers and mothers to tell us not to do things they think are dangerous. But when it comes to things that don't matter, like when to mow the lawn or study our lessons, I think they ought to let a fellow decide for himself."

"I guess the lessons would get tired of waiting, then," laughed George Estes. "We'd never stop playing in the evening in time to get them."

"Speak for yourself," retorted Ned.

"But suppose they told you to do something that was wrong?" persisted Frank.

George chuckled. "Can't you see Mr. Scocca urging Frank to tell a lie?"

Frank joined in spite of himself in the burst of merriment that greeted the suggestion. "But you know there *might* be some time they wanted you to do something you honestly thought wouldn't be as good to do as something else. What ought a fellow to do then?"

"I used to hate like sixty to have to mind," said Eric slowly, "but I came across something in a book my mother has that straightened it all out."

"What was that?" asked Frank.

"Why, it was a question about a soldier and whether it is wrong for him to fight, even if war is wrong. The answer was that he doesn't do

wrong if he does it just because his commanding officer orders it and because it is his duty."

"I get you!" cried Ned. "You mean your father and mother are your commanding officers while they are taking care of you."

"Wouldn't they be surprised if I saluted and marched off to polish my shoes the first time my mother mentioned it!" exclaimed George.

"Well, as I see it, if you don't carry out orders you aren't being a good soldier," declared Eric. "And if you are sure *why* you are doing a thing, such as minding because it is your duty until you grow up, to mind your parents, that's a lot more important than *what* you are doing. If you had the right reason for doing a thing, I don't believe you could do anything very wrong."

"Well," said Frank, "that sounds pretty good. I guess I'll leave you fellows here. My mother told me not to go swimming to-day because she thought I had a little cold; and the only reason I know for going is that I want to. I suppose you wouldn't call that a 'right reason,' eh, Eric?"

"Bully for you, Frank!" Ned gave him a hearty slap on the shoulder. "So long! The rest of you fellows hurry up now! My father wants me back in time to mow the lawn before supper."

THE "VOICE OF CONSCIENCE"*

Question—Is the sixth principle (Buddhi), in union with the fifth principle (Manas) acting as spiritual consciousness, identical with what has been called "the voice of conscience"?

Answer—The voice of conscience may be said to be Manas guided by Buddhi, but at the same time the Âtman must also be concerned or there would be no real spiritual basis and no true certainty nor justice in the moving influence of conscience. Call the voice of conscience the voice of the Higher Self and you will be nearer right, and certainly safer from falling into a mere intellectual conception of the Soundless Sound that is very difficult to hear.—*W. Q. J.*

**The Theosophical Forum*, November, 1894.

ANCIENT LANDMARKS

Lamas and Druses*

XXX

MR. L. OLIPHANT'S new work "*Land of Gilead*" attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author,—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

> "The Druse," Mr. Oliphant thinks, "has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalised by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command, the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part."—(*Pioneer*).

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with: El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics *of all nations*,—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first

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centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character, great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Cosmo de Koros, who passed several years with the Lamas learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *grantha* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books[1] of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground Holoweys (place of religious meeting) invariably built under the meeting-room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the "Disciples of H'amsa," as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of *Okhal* implies: *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Daruzi*, a heretical pupil of H'amsa, but the true disciples of the latter. The

[1]The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean *Holoweys*, and the contents of their canonical books was enjoined upon their followers by H'amsa and Boha-eddin, the chief and first disciple of the former.

origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "El-Hamma," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tibetan Dalai-Lama, whose appellation "Path to the Ocean,"[2] means, Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean "the God-taught."

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. *Diwali* in *Calcutta Review*). This would be only natural since the Empire of Hindustan is the land of Buddhas and Boddhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists,—or as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the re-incarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberons* and *Khubilghans* (both in various degrees re-incarnations not of Buddha, the MAN, but of his Buddh-like divine spirit) by Abbe Huc and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. Ll'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land,"

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[2]"Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of *way:* as the "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of *perfection* or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, &c. It is also found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh*, hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, "and thus became *the name of a cross*, of the High Priest of the Tartars, and of the Lamaic Messenger of God," says the author of the *Book of God;* "Commentaries on the Apocalypse." With the Irish *luam* signifies the *head of the Church*, a spiritual chief.

that is to say, this is the only English equivalent that we can find.[3] Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir[4] as the cradle of the human race, the birth-place of the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity,—YOD being the Hebrew name for God. G. Higgins shows in his *Celtic Druids* the Welsh Druids, altering the name of Bod-Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call "god."[5]

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation,—(we mean the dogma of Satan) had to anathematize the practice of theurgy,—every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilisation having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to de-

[3]And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like," and "Divine."

[4]There are several Pamirs in Central Asia. There is the Alighur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity. Taghdumbast Pamir and the little Pamir, more south; and eastward another chain of Pamir dividing Mustagh Pass and Little Guhjal. We would like to know on which of these we have to look for the garden of Eden?

[5]The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.

nounce "the old and mouldy *superstitions* of our forefathers;"—verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. Intelligence[6] alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or Ti-meami—they say—but it must be screened from all non-believers in H'amsa. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets.* Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet, and China,* Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan.* "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him,* but merely made him a slight salutation"—boasts Huc (Vol. ii. p. 35-36). The Grand Lama "did not appear disconcerted" though; upon seeing that they as "purposely" withheld from him "an invitation to sit down" he only looked at them

[6]The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

"surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it;" and then, carrying it "solemnly to his brow" he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *Vedas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen Hobilgan, was all affability and politeness, the two French "Lamas of Jehovah" as Abbe Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those in Tibet being attached to some *la-khang* (lama-series), and those among the Druses in the closely-guarded crypts of initiation, no stranger being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha's spirit, so the Druse *Okhals*—erroneously called "Spiritualists" by some writers—are the incarnations of H'amsa. Both peoples have a regular system of pass-words and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Boddhisattvas, or Hobilgans of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather their titles,—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:—

(1).[7] *H'amsa*, or "El Hamma," (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

(2). *Ismail*—Ti-meami—(the universal soul). He prepares the Druses before their initiation to receive "wisdom."

(3). *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren;—a kind of Bishop.

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[7]Very curiously the Druses identify their H'amsa with Hemsa, the Prophet Mahomet's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A.D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He *never* died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than H'amsa. But, it is not, as erroneously believed, "El-Hakim," the Fatimite Khalif of bad name.

(4). *Se-lama*, (the "Preceding") called the "Right Wing."

(5). *Mokshatana Boha-eddin*, (the "Following") named the "Left Wing."

These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last "messenger" in accordance with the cyclic recurrences of events being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin[8] in Tartary, whence he came and whither he returned. This last one, some say, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent H'amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, *i.e.*, Boha-eddin they expect.[9]

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay, Lama—from *Tale* "Ocean" or Sea; he being called the "Ocean of Wisdom." Above him, as above H'amsa, there is but the "SUPREME WISDOM"—the abstract principle from which emanated the five Buddhas—Maïtree Buddha (the last Boddiswatta, or Vishnu in the Kalanki avatar) the tenth "messenger" expected on earth—included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery —no more at present.

These five "Hobilgans" are distributed in the following order:—

(1). Talay-Lama, of Lha-ssa,—the incarnation of the "Spiritual" "passive" wisdom,—which proceeds from Gautama or Siddartha Buddha, or Fo.

(2). Bande-cha-an Rem-boo-tchi, at Djashi-Loombo. He is "the *active* earthly wisdom."

(3). Sa-Dcha-Fo, or the "Mouthpiece of Buddha," otherwise the "word" at Ssamboo.

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[8]One of the names of Minerva, Goddess of Wisdom, was *Budea*.

[9]In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedandins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the "Temples of Ti-meam" (Universal Spirit.)

(4). Khi-sson-Tamba—the "Precursor" (of Buddha) at the Grand Kooren.

(5). Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the "Successor" (of Buddha).

The "Shaberons" are one degree lower. They, like the chief Okhals of the Druses, are the *initiates* of the great wisdom or Buddh Esoteric religion. This double list of the "Five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the bulk of the human race at 1,332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far heavier), then the breath of "Wisdom," will annihilate in a wink of the eye just 666 millions of men. The surviving 666 millions will have "Supreme Wisdom" incarnated in them.[10] This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the "grand Beast" of John's *Revelation?*

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic, "El-Hammites," or Druses, than was ever suspected. But all is darkness, conjecture, and mere guesswork whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognise a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godffrey Higgins (*Celtic Druids* Part I, 101) however true, is but half so. "It is evident" he writes "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet." . . .

[10]The Hindus have the same belief. In the "Deva-Yug" they will all be devs or gods. See *Lama-nim tshen-po*, or "Great Road to perfection;" a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tzong-ka-pa, from whose hair sprang up the famous koum-boum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbe Huc some forty years ago, and was seen last year by the Hungarian traveller Count Szitcheny; who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

To conclude with the Druses: As *Selama* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El' Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain "the superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It *is* around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus became "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret wisdom and learning, whose abode, they say, is now in the planet Mercury,[11] and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an abstract principle, and called the "Rival."

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching "will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE." This is preeminently the Buddhist idea of Nirvana, and that of the Vedantin

[11]Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Buddha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

"Ave Maris Stella . . . . . .
"Dei *Mater Alma?*"—or
Hail, Star of the Sea,
Mother of God—thus identified with Venus?

final absorption into Parabrahm. Their "Persian Magianism and Gnosticism," make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the Indian Vishnu and the Lamaic Symbology. Their "Armageddon" is simply "Ramdagon,"[12] and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated table of Esdraelon or *Ar-mageddon* "the mountain of Megiddo," where Gideon triumphed over the Midianites.[13] It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. "And he gathered them together into a place called . . . Armageddon (XVI. 16), when the seventh angel will pour out his vial into the air." The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author of the "Commentary on the Apocalypse." It means "Rama-Dagon,"[14] the first signifying Sun-God of that name, and the second "Dagon" or the Chaldean Holy Wisdom incarnated in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

[12]*Rama*, of the Solar race, is an incarnation of Vishnu—a Sun-God. In "Machha," or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of "Ocean," is also called *Sarou*, which in Tibetan, means the "unicorn," or one-horned. He wears on his head-gear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Swastica*. The "fish" and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the "Mystic Cross" or "Anchor" stands between two fishes as supporters. "Dagh-dae"—the name of Zaratushta's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the Waters" whether we call him "Narayan" or Abatur, (the Kabalistic Superior Father and "Ancient of the World") or "Holy Spirit" is all one. According to Codex Nazareæus, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and "Adam Kadmon was born." *Mare* in Latin, is the sea. Water is associated with *every* creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *mirror* that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya* Buddha's mother, whose name means *illusion*—identically the same. Another curious "coincidence" is found in the selections of new Dalay Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious icthumancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

[13]It is not the "Valley of Megeddo," for there is no such valley known. Dr. Robinson's typographical and Biblical notions being no better than hypotheses.

[14]*Ram* is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

INSTRUMENTS OF MASTERS*

QUESTION—In what way and through whom have the special efforts been made by the Masters the last quarter of each century to bring about the results now attempted through the T. S.?

Answer—On the belief held by so many that the Masters have acted through the T. S. and have done so before in other centuries, many names might be mentioned as possibly those who at other times have been made or induced to act to the same end. Jacob Bœhme seems to be one. He was acted on thus and wrote much in the same line, though with a Christian and anthropomorphic tendency and bias. He was followed by many, and to this day has influence through his books. He was very ignorant as the world goes, but showed great interior learning. He was a poor shoemaker. He was once interviewed by a total stranger who told him he was destined to wield such an influence, and never saw the person again. Count St. Martin in France was another, and Count St. Germain, both having, as would appear from their writings, a knowledge of the source of their inspiration absent from Bœhme. St. Martin was learned and had much correspondence with other lands on these very matters, but of course not so specific in detail. Cagliostro was another, and from all the records left of him, much of which was used by the novelist Dumas, he was an active agent of similar influences and spoke the same words and dealt in similar matters. He was not a charlatan, but was a man of great power. At the same time was Swedenborg, who was an unconscious instrument, but one who wielded a very great influence in all directions even down to the present day. His theories were in advance of the time.

As to the manner of setting the work going, it differs with each place and time, and according to the time assumes a different phase. Bœhme, for instance, was moved from within, and Swedenborg the same, for if an Adept has the powers credited to him it is easy for him to inject the right thought and aspiration at the right time to bring on the desired effect. In the case of H. P. Blavatsky we have one who evidently was fully aware of the work and who and what was at work. Hence her greater and wider power. This was exactly in accordance with the times she lived in, for now thought and religion are free; and hence, as she said, the time was come to make it more plain and definite. Doubtless at the next messenger's coming it will be plainer still, as it is not likely the world will go back to barbarism.—*W. Q. J.*

**The Theosophical Forum*, January, 1895.

ON THE LOOKOUT

Results of the Sheppard-Towner Act

This was an Act designed to open another pathway for medical control over the private lives of the people, under the pretext of reducing the maternity death-rate by wider application of "scientific methods" to the handling of births.

From the *Los Angeles Times* of Oct. 16, 1927, we learn that it has not had the desired effect, and that the maternity death-rate is still rising. The *Times* writer believes that this is due precisely to medical interference with the processes of Nature; the administration of drugs, ether, injections, etc., ignorance regarding diet in the hospitals, and a general mania for "doing something" instead of letting nature work out her own problems. This is largely true, and especially with relation to such malpractice as the injection of pituitrin, etc. in perfectly normal births. A mother who has had a first child with little or no trouble, will suffer an extreme of pain and danger with a second where pituitrin is injected, with the resultant intense muscular effect. There may be abnormal cases where such measures are a matter of necessity, but the doctors do not use them from that basis.

Causes and Remedies

It happens that there is in truth no such things as a "normal" human birth; the process is out of time and place with mankind in its present era. What animal risks its life every time it bears offspring, and always at the cost of great pain? If man is the most highly evolved animal, agreeably to evolutionists, why is he the lowest of all in this respect? What animal can compare with man in immaturity at birth, and the consequent long years, not merely of helplessness, but of such chaotic and one-sided development that the child remains a care and menace to himself and to all around him for those years? Indeed, if a period of several years of crippled idiocy fell to the lot of each of us at any other period of life, would we not well indeed question the "naturalness" of human life?

Not taking into account the immense sweep of evolutionary periods, it does not occur to us that the race is passing through a time of abnormal and perverted development—that it is, in fact suffering in life and in death, as in birth, the results of long-continued ancient perversion of divine powers to merely animal aims and objects.

There is no escape from this for long ages, and then only gradually. Meantime, however, there are palliatives. Let prospective mothers bring the moral nature into proper balance and from that the mental,

emotional, and physical; let them keep calm minds during the prenatal period, eat abstemiously, exercise well, avoid dissipation, ill-temper, over-indulgence of all kinds: and motherhood, both before and after, will be heaven compared to what it is now.

The Benefits of Civilization

The claimed lengthening of individual life by medical science is an illusion, and its capitalization by medical men for the augmentation of their prestige, a fraud. *American Medicine*, of New York, remarks that extreme old age and vigorous old age are less common than formerly. Commenting on a gift to Chicago University for research on the extension of middle-aged life, that journal says:

> It certainly appears peculiarly appropriate that such a gift should have been made to Chicago University, placed as it is in the city of this continent where the art of abbreviating life is most sedulously practised. . . . While it is idle to discuss the advantages and disadvantages of youth as compared with middle age, it may be pointed out that although the chances of passing from youth to maturity have doubled in three centuries, there is a mass of historical and other evidence to show that so far from the period of youth being prolonged, it has been curtailed considerably since the days when the world was young. Then a man was as young as his body, now he is as old as his brain. This age of industrial civilization, and especially in this country where it is at its acme, has evolved and developed too many old brains in young bodies, and a youth grows old before his time. This is termed the age of the young man, but it seems rather to be the age of the young man prematurely old, who has lost the true *joie de vivre*, and who is concerned mainly with the accumulation of wealth, which becomes so much a habit that his middle age is spent in the endeavor to amass more riches, and who wears himself out in this futile task long before he reaches the biblical threescore years and ten. As long as life continues to be the rush it is now, neither a hale and hearty middle age nor a vigorous old age can be expected. We cannot burn the candle at both ends and retain our mental and physical vigor. A halt must be called on our industrial and social activities or we shall extinguish ourselves at an age at which our forefathers were beginning really to enjoy life.

The Evolution of Diseases

Dr. J. Laumonier (*Literary Digest*, Dec. 10, 1927) remarks that our maladies are all changing; some die out, but new ones of a more virulent nature take their place, or else simple diseases become complicated.

According to Dr. Chas. V. Chapin, in the *Washington Post*, Feb. 4, 1927, scarlet fever is becoming daily milder by process of evolution. He hopes that thus, *with the aid of antitoxins*, it will in time disappear. At which time, he neglects to say, the serum fanatics will claim all the credit, as they have in many similar cases.

A different aspect of the evolution of diseases is shown in cancer and diabetes. After all the furor about that "triumph of medical science," insulin, the Metropolitan Insurance Company gives figures to show that the death rate from the disease is on the rise. (*New York Times*, June 19, 1927). This is laid to richer diets and greater ease of life. So, then, the ease and plenty which it is the proud boast of science to have produced, has still other evil effects in addition to the general sapping of the moral fibre of the race seen on every hand?

There is, however, a contradiction here; for the very theory which produced insulin holds that diabetes is a degenerative disease of the pancreas, not a functional disturbance such as would be effected by diet.

Meantime the humble Siamese, without the benefits of our pretentious scientific slaughter-houses or any fanfare of "progress", has for a long time cured himself of diabetes, or prevented its onset, by the consumption of certain solanaceous plants described in *Science*, Dec. 23, 1927. Their value was scientifically discovered by a Chinese savant of the University of Edinburgh. It is hoped to propagate them in America. And when that is done, how many doctors will ignore the treatment and continue the more profitable and imposing method of insulin?

CANCER

Examinations for cancer by the cancer committee of the Wayne County Medical Society, of Detroit, indicated a percentage of 16.9 in February, 1927, as compared with 16.3 in January, 1926, in the case of suspects.

The 1927 Congress of the "Italian National League to Fight Cancer," recorded the fact that cancer deaths in Italy have more than doubled since 1888. The Lake Mohonk conference on cancer, September, 1926, (*New York Times*, June 12, 1927) gave a 47 per cent. increase for males and 21 per cent. for females, in fifteen years.

Dr. W. P. Healy, as reported in the *Washington Evening Star*, September 16, 1927, declares that cancer is not only on the increase but remains as much a fundamental mystery as ever. He says that the time is in sight when one in every ten will die of it.

Very weird, is it not, that at a time when medical science boasts itself more "advanced" than ever before, most human ills seem centering themselves in one of the most fatal, most unpleasant, and most painful forms of disease generally known among men? Is it possible that there really is a law of moral causation, and that this has something to do with the fact that we have, in medicine, at one sweep abandoned Nature and mercy, pinned our hopes on unnatural violence

in the forcing of alien substances into the body, and adopted as our medical religion the doctrine of "might is right?"

Some Vital Considerations

Dr. Wm. S. Murray, in *Science* for December 16, 1927, gives a connection between hormone activity and the occurrence of cancer. Hormones are the secretions, very obscure in nature, which act more or less as "messengers," traveling through the body to produce various sorts of activity on the part of the organs. It is natural that substances which have a powerful effect on tissues, should, when in any way thrown out of natural function, produce the cell anarchy which is known as cancer. But if an obscure disturbance like this can produce lethal action on the part of natural bodily hormones, what of foreign substances, animal extracts partaking exactly of the same general nature as the hormones, but unnatural to the body and inimical in speed and type of growth, such as the viruses in serums? And the channels followed by such substances in their distribution through the body, are identical with those of the natural secretions.

Dr. Margaret R. Lewis, of the Carnegie Institution of Washington, (see *Science* for Dec. 23, 1927) and Dr. Howard B. Andervont, of Johns Hopkins, have found an agent which renders inactive the unknown organism which causes a certain variety of chicken cancer. This unknown organism, it is stated, behaves like the filterable viruses "responsible for smallpox, and for rabies and encephalitis in rabbits." This, they say, "gives a new direction for cancer research in laboratories." May we hope that this "new direction" may some day divulge the fearful danger and responsibility involved in the forcible injection of mixtures of animal matter into the human body?—mixtures which are admitted to be full of unknown and undetectable agents of a "filterable virus" type. The "virus responsible for smallpox," behaving like the "unknown agent responsible for chicken cancer," *is the active agent in smallpox vaccine.*

Crime Against Childhood

Science News-Letter for December 3, 1927, states that in New York there are 30,000 crippled children, mostly because of infantile paralysis.

Was it not in New York that this disease first became a menace? Is it not New York which boasts of having been first in the general enforcement of toxins and anti-toxins, serums and vaccines, upon the juvenile population in general? Is it not a fact that the cause of infantile paralysis is known to be a filterable virus—exact nature unknown? Is it not a fact that the most astonishing feature of the holocaust which carried off, untimely, thousands of the best youth of

America in war training camps, was the prevalence of infantile paralysis—usually following in a matter of days—often hours—upon heavy doses of anti-typhoid vaccines?

Breaking the Defense Walls

Dr. T. Swann Harding, in an article in the *Scientific Monthly* for November, 1927, lets fall this sentence:

"No proteins can pass directly into the blood stream as such; if they did so the consequences would be disastrous."

Now, behold this remarkable thing: here is a doctor who recognises the unassimilability of raw animal substance in the functions of the stomach; *yet it never occurs to him that the same thing may be as true of substances injected as of substances breaking through the stomach walls.* Such is the great hypnotic force of custom and orthodoxy. True, most doctors now know better than to inject anything direct into the blood stream, having learned by bitter experiences which they are not too fond of publishing. But the muscular injections are little better; they give more time for the defenses of the body to rally, and when the invader does reach the live blood, it has been in some respect torn apart and tamed. But that is all.

Colds

Medical science still wrestles unavailingly with the cause and cure of the common cold; but Dr. Volney S. Cheney (*Science*, Nov. 4, 1927) reports to the American Public Health Association that colds are not really infective, the organisms regarded as causative being only secondary invaders in a later stage. He thinks that the primary cause is a condition of acidosis brought about by too much protein in the diet, lack of exercise, and infections anywhere present in the body. Now, seemingly without being able to apply his conclusions logically and fully, he has nevertheless enunciated an all-important principle in questions of health—*the secondary nature of all so-called infections.* Quite true, a germ invasion may sometimes touch off the hidden explosive, and then in every respect there will be the appearance of a germ infection; and there are such things as artificial infections—the only kind dealt with in the laboratory. Yet no man can "catch" anything for which the seeds are not in his body.

It is a fact, admitted but not enlarged upon, that a man whose tissues are perfectly healthy is immune from "infection." A writer in the *Los Angeles Times*, Oct. 16, 1927, pointedly remarks that garbage men, who under the germ theory ought to be reeking with every variety of deadly infection, are not much subject to diseases; most of them, in fact, scoff at the existence of "germs." The same writer

notes that doctors and nurses, in spite of their voluminous opportunities, do not often "catch" anything; a fact not wholly to be ascribed to their sanitary facilities.

Another thing many doctors and nurses do not "catch," is the mass infection of vaccines and serums; doctors and nurses who would as soon think of drinking a glass of cholera culture as of submitting to these violations—not from prejudice, but from a lively dread resulting from things seen.

As to "colds;" there is no mystery about them; they come from overloading and congestion of the digestive organs, and the acute stage is usually brought on by a sudden drop in temperature which closes the pores and stops the exudation of the too-copious toxics which the body is trying to throw off. A general toxic condition and inflammation of the more delicate tissues, which thereupon are used forcibly as the sewers, is the inevitable result, all tracing back to unwisdom, the origin of every disease.

"The Benighted Heathen"

Erick Berry, in the *New York Times Magazine* (quoted in *Literary Digest*, March 10, 1928), dissipates some of the shadows of "Darkest Africa."

There is something of a scientific turn in the attitude of the cannibal, who in large part eats his enemy in order to absorb the strength and courage inherent in his flesh; the consumption of women and children is forbidden on that account. Mr. Berry remarks that while this urge is a little more direct than eating a beefsteak for "vitamins," it is essentially the same. Present mechanistic science, with its "hormones" and "enzymes" to which all human characteristics are ascribed, seems to have been anticipated in reasoning by the humble savage, though in general philosophy and observation of the facts of life, one must concede the vast superiority of the latter, from the evidence at hand.

According to Mr. Berry, the white stranger is almost uniformly received with the greatest of courtesy and hospitality; in many of the languages the words for "guest" and "stranger" are the same. Many British women make long trips into the interior alone and unarmed, seeing no white face for hundreds of miles and many days. Not only are they never harmed, but seldom fail to receive smiling greetings. Of what "civilized" country can the same be said? Mr. Berry claims that in Africa the white man is almost amusingly safe.

Jack Maclaren, in the London *Daily Mail*, reprinted in the *Literary Digest* for March 3, 1928, does for the South Seas somewhat the same service as Mr. Berry for Africa. We quote an extract:

In a remote Solomon Islands village, close to where the recent murder of two white men took place, a man asked me was it true, as he had heard, that in white men's countries the people quarreled and stole so much that strong men called policemen continually walked the streets to keep the peace.

In his own village, he said, there was little quarreling—except with other villages or with intruders—and hardly any stealing at all. He said he had thought that white men would have known better than to behave like that.

Another savage thought it strange that whites rejoiced and made holiday only at specified times—such as Christmas and Easter.

His people, he said, jubilated just whenever they felt like it, which, incidentally, was very often indeed. He thought that our capacity for enjoyment must be extremely limited, in that we had to have special times and arrangements for it.

In New Guinea a native told me that the meanest person he had ever heard of was a white man he had been told about during a brief visit to a mission station.

This man, it appeared, discovered that a mighty flood was coming, whereupon he built a large boat with a house on it, placed on board all his pigs, fowls, and dogs, and with his family sailed away and left the rest of the people to drown. The name of this mean person was Moses, he thought, and the boat was called Moses-Ark. Perhaps I had heard of it . . . .

Well?

And the good missionaries are sorely puzzled by the adamantine resistance of the native skull to their dogma, and by the moral delinquency of "converts" as compared with the unspoiled heathen!

In Asia

Dr. Paul Monroe, a missionary sympathizer, but a relatively impartial one, unconsciously completes the contrast between the manner and pretension of the white missionary, and the actual substance he possesses as warrant for it, in his book, *China, A Nation in Evolution*, reviewed in *Literary Digest* for March 3rd. Dr. Monroe criticises the missionary for being unwilling to trust the Chinese Christian to manage his own religious affairs. He mildly describes the white attitude thus:

There is an unconscious Anglo-Saxon masterfulness that may be Anglo-Saxon efficiency, or may be nothing more than the customary way of doing things with directness, but which offends the Chinese respect for form. The missionary is in charge; he is there to run the school or to teach. He does this in the English way or the American way, either of which has little consideration for the Chinese way. Every visitor has noted such situations; an efficient American administrator; running the school with a high hand; giving little consideration to the feelings of his assistants and subordinates, because entirely unaware of them; subjected, if in his home land, to the opposition of similar wills—here met with meek subjection or toleration because there is no alternative; withal, doing an excellent work in so offensive a manner (to the

> Chinese) as to rob it of its finest results—the complete sympathy and appreciation of those for whom the work is done.
>
> This attitude of the triumphant Anglo-Saxon is not a characteristic of the missionary alone. Among the Americans in the Philippines, the English in India, the Anglo-Saxon—wherever he may be found—has a superior self-assurance, especially in matters of conduct, that has made him a marked man—perhaps also has made him the successful man. Against this, since it is but natural, no objection may be aroused. But when the Anglo-Saxon goes into another land to persuade its natives to accept his ways of thinking regarding religion, or to offer to them some advantages of culture otherwise denied, when he goes as a representative of a competing culture, he would be wise to understand something of the culture for which he offers a substitute, something of the psychology which he seeks to change.

Now, this is a very euphemistic way of expressing that for the observation of which no foreign travel is necessary: the inborn as well as cultivated, utterly unreasoning, utterly brutal contempt for people and things of other colors and climates, which poisons the whole white race, but particularly the Anglo-Saxon part of it, is a product of our peculiar self-exalting education which feeds upon the natural vanity and pride of a race strong in animal instinct and lusty with youth; and it is so deeply embedded that the most earnest Theosophist finds it, to his horror, thrusting an evil head up in the midst of his own instinctive emotions.

Nor is it turned wholly on those of other colors; the Frenchman suffers under the superiority of the American, and the Italian under both; the German is a "Dutchman" or "Kraut" to the American, even though of pure Saxon blood; and the whole world knows of English self-admiration.

Should the various breeds wake to their disregard or ignorance of the personal peculiarities of other peoples, and their slavery to the idea that what is different is necessarily inferior, they will be on the way to eliminate one-half the causes of war and racial animosities.

An American Gehenna

A sub-committee of the Senate Interstate Commerce Committee recently made an inspection of conditions in the Pittsburgh and Central Pennsylvania coal districts, and its findings were given to the press on March 11, 1928. It is an augur of hope for the social future of America that such a report could be made and published by a Government agency, inasmuch as it indicates that industrial blackguardism no longer wields political power enough to cause the veiling of its colors from the light of day. But the report quoted should be filed with the Theosophical doctrine regarding evolutionary reasons for the coexistence of civilization and savagery; and it casts more than

a little light on the incarnations of exterminated savages in the conquering race.

The Committee states that the general life-note of these unfortunate people is one of "horror, degradation, and poverty." A "reign of terror" was found at one mine. In another case coal-and-iron police had fired into a group of school-children. (Who remembers the outburst of horror with which the world received the massacre of women and children by the Czar's troops during pre-revolutionary days?) The Committee remarks that "every member was shocked by the brutality of the coal-and-iron police." Among other deeds, outrages on the daughters of miners are laid to these gentry.

"Very Good" Conditions

On March 10th, H. F. Baker, president of the Pittsburgh Terminal Coal Corporation, testified that he visited his properties at least once a week and was familiar with the living conditions of his men. He "said that he had no apology to make for conditions found at his mines, he thought they were very good, and gave the committee to understand that there would be no effort to improve the living conditions." Yet at Baker's mines, the Committee had found eight or ten men crowded in a room; stoves had been taken from the miners in the dead of winter and only restored after the visit of a delegation to the general offices; it was also at Baker's mine that the aforesaid "reign of terror" was discovered. Remarkable, is it not, how "very good" living conditions seem as long as we ourselves do not have to live under them personally? Remarkable, is it not, that a country like America, whose crime rate is the highest in the world, which possesses several "fundamentalist" States, boasts of the Ku Klux Klan, Sinclair, Fall and Doheny, Chicago and the Pennsylvania Coal Regions, should be intervening in the internal affairs of other nations for the good of their souls?